

# Ane Compendious

And breue Tractate, Concerning the Office and dewtie  
of Kingis, Spirituall Pastoris, and temporall Rulers  
Lairlie Compylit be William Lauder. For the faith-  
full Instruction of Kingis, and Princes.



Diligite Iusticiam, qui iudicatis terram.



**TO THE REDAR.**  
**THE CONTENTIS OF THIS BVKE.**

**A**nd first contening the Diffinitoun of ane Kyng, and of his office.

**S**ecundle, Declaryng quhat Difference is thair befoze God, betwix the Kyng and his Wasall.

**A**nd quhat sall becom to Kyngis, that con-  
tynewis in Iniquitie. and neglectis thair offi-  
ces.

**S**chewing siclyke. Ane Generall Instruc-  
tioun to Kyngis, how thay sal allweill inhercit  
the Heuin, as the erth.

**A**nd how Kyngis suld Elect thare Spi-  
rituall Pastoris. And Tempozall Jugis.

**A**nd how the Spiritual Pastoz. And tem-  
pozall Jugis, sulde haue thame in thare offi-  
cis,

**Q**uhat sall becom to Kyngis, that Electis  
vnqualifyit Officiaris.

**A**nd last of all, vnto quhose actionis in spe-  
ciall, suld Kyngis geue rathest actendence.

**C**ompylit be William Lauder. For the E-  
raditioun of all Catholyke, Chyristin  
Kyngis, and Pryncis. To quhome be  
wyslis Grace, Mercy, and Peace,  
in Jesu Chyrist our Lorde.

**S**o be it.





# the Diffinition of

Ane kyng. And of his Office.

(to ryng.



HOCHT God hes creat man  
In euery realme to be as king  
And to be had in Reuerence  
And to fer more pꝛcheyn inꝛe  
During his natural curse and  
Abone þ mā þ chyld and wyfe  
To be dꝛed, seruit, and obeyit

Remar.  
xiii.

lyse  
Sapi. vi  
Tim. iii.  
1. Pet. ii.  
1. petr. ii.  
Titu. iii.  
Rom. xiii  
Sapi. vi

And as thaire maister to be weyit

¶ Zit is this kyng, bot constitute  
Under God, as ane Substitute  
To minister, and cause ministrat be  
Justice, to all, with equitie  
Nothet to spair, for lufe, nor fede  
To do dew Justice, to the dede  
Elyke boith to the ryche, and pure  
And so, tyll euery Creature  
Without respect, tyll ony wyght  
Suld kyngs gene euery man thare ryght  
Prouidyng that his Justice be  
Gratioussie myrit with mercye  
Exempyll taking of all kyngis kyng  
Quhais mercy passith, euery thyng  
No geit sulde do, the saltour bye  
And kyngs suld heit, the pure mans crye

Den. xvi

Den. xvi

Den. xvi



And helpe thame rather in distress  
 No; thame that hes, the gret ryches  
 To ponysche Vice, and treit virthew  
 This is ane Dyencis office dew.

## Hob kyngis hes no erthlie Permanence.

Job. xliii

**T**HIR kyngs pai ar, bot kyngs of bane.  
 And schozt wyl heir yare tyme be gane  
 And schozte is heir, thare Joye I saye  
 And euer schozter dawe, be dawe  
 Rycht as the lande hour in the glasse  
 Elykewyse dois, thare tyme heir passe  
 Thay haue no surenes heir to byde  
 Bot euer sure, that thay mon lyde.

Sapt. vi.

¶ Sen it is so, sulde nocht ane kyng  
 Be Uigelant, to rebule his ryng

Miche. ii  
 Deu. xvi

In Godlie maner, decentlie  
 To hauld his Realme in unitie  
 In Amptie, and in con corde  
 Without Diuisioun, or discoorde  
 For doutles throuch diuisioun  
 Proceedis dissolatioun

Iere. v.  
 Psal.  
 cxxi.

And without Charitie, and Peace  
 Thare is no Realme, that can haue grace  
 And kyngs sall geue ane compt tharefore  
 In presens of the kyng of gloze.

Roma.  
 iiii.  
 Sapt. vi.

¶ At this ilke compt, quhat salbe said  
 To thame, and to thare chargis laid



It salbe said, vndouttittle  
 Geue thay haif rewlit rychteuslie  
 Cum and resauie for euer moze  
 The place pzepaid, for 30w in gloze  
 ¶ Geue Wittloussie, thay haue thame gydit  
 Go passe vnto the place prouidit  
 To 30w for euer, to remaine  
 In the Infernall endles paine  
 Wo be to the, thow euill seruande  
 That wald nocht keip, my Juste commande.

Mathel.  
 xxv.

Mathel.  
 xxv.  
 Sapi. vi.

## Followis the Discrip.

tion of the Difference, betwix the Kyng, and his  
 Chastall, in the syght of God.



(pure.  
 V H A T is yit kings, moze thā  
 Except thair office, & thair cure  
 Nothing at all, to wkin rycht  
 Different in to Goddis syght  
 Than bene the purest Creature  
 That euer wes formit of nature  
 \* \* \* \* \*  
 For Chryste did suffer wyllynglie  
 To saif Man Uniuersallie  
 And sched also, quha vnderstode  
 Als gret abundance of his blode  
 For the pure sely nakit thyng  
 As he sched for, the Potent kyng  
 And he thame boith, did mak of claye  
 Quhare to, thay mon retorne sum daye

.ii. para.  
 xix.  
 Ephe. vi.  
 Collo. iii

Actu. x.

Jaco. ii.

J. petri. i.  
 Mat. vii.  
 Roma. ii.



What geue thay boith to heuin ascend  
Quhare thare is Joye withoutt end  
All this gret kyng, be sett moze hie  
Amongs the heumlie companye  
Be reason of his land and rent  
That he had in to erth, to spent  
Than the pure self naikit wyght.

I can nocht solue, that questoun ryght.  
Bot I know, as thay boith deseruit  
Thay sall elyke wyse, thare be seruit

**Spok.**  
**pril.**

Bot I know, and thay boith discend  
Tyll hell, quhare thare is paine but end  
As God forbid, that ony do  
That ever he put lyfe in to  
Geue that thare ony places be

**Sap. vi.**

Moze creuell than others, in degre  
Thare sall it be, the kyngis dwellyng  
With gretynge, varyng, and with zellyng

Because, the kyng had in his handis  
The rebble, of hunderts, and thousandis  
Whome that he sufferit, in his dayis  
To tyne, and perysche. mony wayis  
And the vile Catyue, naikit, and pure  
Had of hym self, bot onlye cure.

## Followis quhat sall

Becum to kyngis, that Wittiousse ryngis, ne-  
lectand thare Offices.



**O** KYNGIS, I mak 3ow traist and sure  
 Seue ze neglect, 3our Dzenclie cure  
 And becum Auaritious  
 Partiall, creuell, oꝝ Couatus  
 With sum dispensand, foꝝ pure pakkis  
 That thay may bꝛek, 3our Dzenclie actis  
 Raisand gret derth, exhoꝛbitent  
 Aganis 3our actis of Parliament  
 Oppressand 3our Communitie  
 And byngand thame to pouertie  
 To honger, hirscheip, and reuoyne  
 Puttand the pure, in poynt to tyme  
 And selland so, the Commoun weill  
 Off thame, that ar 3our liegis leill  
 Sufferand sic wꝛang, foꝝ to be done  
 That Kyng, that sitts all kyngis abone  
 Quha heiris, and seis all that is wꝛoch  
 And knowis euery hattis thoche  
 Shall nocht onlye heir, 3ow toꝛment  
 With greuous plaige, and ponschements  
 Bot sall, quhen ze may nocht amend  
 Plaige 3ow with paine, that hes no end.

Your namis thay salbe scrapit oute  
 Furth of the Buke of lyfe, but doute  
 And 3our successioun thay sall be  
 Eradicat, frome 3our ryngs trewlie  
 And geuin to vnouth Natoun  
 To Joyse 3our Habitation.

Your vitious lyfe, and Couatꝝ  
 And the abusyng of 3our Offyce

Brouer:  
 illi. xlii.

Sept. b.

Sept. b.



13.  
xxx.  
psal. ii.  
esay.  
xxx. vii

Usand your fleschelic vane plesuris  
Oppressand your pure creaturis  
And your fals glosing of the wraung  
Shall nocht mak you to rat heir lang  
Bot it sall be the foirmer thynng  
Shall first depose you frome your ryng  
And mak you lose your latter waige  
Quhilk is the heuinnis heritage  
So for your wraung but proces more  
Ze sall tyne heuin, and wardlie gloze  
Geue ye contynew and Indure  
Off this forsaids, ye sall be sure.

Mark kyngs, how I haue heir breiflie  
Dispynt your names, and Dignitie  
Your office dewtie, and your cure  
That ye aucht tyll all Creature  
And quhat gret difference is at all  
Betwix you, and your pure Vassall  
And last how I haue synallie  
Declaird quhat wo and miserie  
Shall lycht on you, and on your seid  
That to your office taks no heid

And now geue that ye wald be leird  
To byrke, and to Inioye the erd  
And geue ye wald, that your offspryng  
Bid lang in to your regionis ryng  
In welfare, and prosperytie  
In grace, peace, and cherytie  
And also geue ye do pretende  
Haue heuinlie Joye vnto your ende



Then follow, this nyxt Instruction  
Maid for your Crudition.

# Followis the instruc

tion to Pryncis. How thay sall allweil Inhe-  
reit the Heuin, as the reth.

**A**TTEND O Pryncis, and tak tent.  
Unto this Doctryne Subsequent  
And tharcto wyselie do aduert  
And prync the samyn, in your hert  
First cause your prechours, all and od  
Crewlie sett furth, the wourd of God  
But fictioun, fraude, or flatterie  
Lett it be knawin, to ilk degre  
That all may vnderstand and knaw  
To lufe and feir, his Godlie law  
In the quhilk Law, ze may vpbryng  
Your liegis, as ane godlie kyng  
Thow quhilk Law, also thay may lett  
Zow as thare kyngs, and Pryncis feir  
And do zow homage, and reuerence  
With all detfull Obedience  
For thay that ar, ane faithles clan  
Can nother dreid God, kyng, nor man  
Whare faith is nocht, no grace can be  
Bot Myscheif, wo, and myserie

Tim. iiii.  
Sapi. vi,  
Inc. xix.

Dani. vi.

i. Tim. ii.

B



Proner.  
liii.xxix.

And quhare faith is, thare is all grace  
Thare is prosperitie, lufe and peace

**T**he Liegis, of the vngodlie kyng  
In daylie trubbyll, thay sall ryng  
For thay tak nother thocht nor cure  
But reuth, for to oppresse the pure  
Thay haue nocht God, befoze thare Ce  
Bot seruiss, thare Sensualytie  
And swa that realme, is neuer at rest  
Bot styll the pure, at soze opprest.

**T**hus without kyngs, Y groundit be  
In Goddis wourd, of verytie  
Thare Liegis also, godlie men  
Doand goddys wourd, parfyttie ken  
And but trew precheours, I mak plaine  
All Realmes sall, vnderly gret paine  
And sall nocht mys, the scourge and rod  
Of the hie puissant, and mychtie god.

Also ( I saye ) vnto zow kyngis.

Ze sall be plukkit, frome zour ryngis  
Rycht dulefullie, withouttin dyed  
Nocht onely ze, bot als zour seid  
And haistellie, or euer ze knaw  
Ze salbe plagit, one and a w  
Boith with the sweird, the fyre, and pest  
I mak it to zow manifest  
Sett ze nocht furth, Goddis wourd on hyght  
And mak it cum, vnto the lyght  
Geue ze Indure, vnto zour fyne  
Ze sall nocht mys, the sam rewyne



For God sall seir bpe Nations  
Aganis your Generationis  
Quhilk sall at schone Narratioun  
Bying you to dissolatioun.

**T**hocht to defend you, se wald please,  
Ze sall haue nother harts, nor grace  
Except with godds wourd, se be admit  
And it into, your herts confermit

**I**tt suld nocht be hid, nor obscurit  
It suld nocht be throung down nor smurt  
Itt suld nocht weistit be, nor wyit  
Nor vnto prophane thyngs applyit  
Itt suld be prechit, to all dois seik it  
Itt nother suld be paird, nor ekit  
Sail Scripture, with Scripture, se expone  
Conforme vnto, the trewtwiche ston  
Quhilk is the auld, and new Testament  
Quhilk suld be taucht, most diligent  
Be faithfull Pastors, that preche can  
But feir of ony erthlie man  
Thay suld nocht be, abasit to preche  
Nor for no kynde of fauour fleche  
Bot trewlie thay suld do thare cure  
But feir, of ony creature

**W**o be to thame, that dois knaw  
Godds wourd, syne dois the contrar schaw **Debm. x.**  
In Pulpet, or in preching place  
Speking, aganis godds wourd of grace  
Better to thame, haue bene vnborne  
Thay at the peple, that at folowe

**Apoc. xxi**



Quhilk nother sall be heit nor hyne  
Remittit, for thare fals Doctryne.

Eccle.  
xxii.  
Den. xvii  
Rom. xii.

Preis neuer, O Prens in 30:re cure  
No waye, for to oppresse the pure  
Be nocht gredie, nor Couatus  
Be Liberall, gude and gracious  
Be humyll meik, and pacient  
And to do Justice diligent  
Help thame, that help of 30w requyris  
Conforme vnto thare Juste desyris  
Be nocht ouir facill for to trow  
Quhill that ze try, the mater thow

Preis euir to win, 30ur Liegis hartis  
Rather than Conqueis gold in cartis  
Haue ze thare herts, I say expresse  
Than all is 3ours, that thay possesse  
Than neid ze nocht, no tyme nor ceasone  
Be ferit for falsset, or for treasone  
Than cau ze, be no maner want  
Gold, thocht 3our pose, wer neuer sa skant

And gredie Prens, dowlleslie  
Sall nocht faill, to end myscreable  
For oftymes, it is cleirly kend  
Wang Conquest, maks myscheuous end  
Att schozte ze daylie do aduert  
To serue 3our God, with faithfull hert.

✿ FINIS. ✿



**N**OVV Haue ze kyngs, my Document.  
Quhilk in your herts, I pray you present  
And doyng this, ze be nocht feird  
But doute, for to possesse the eird  
Your seid, and your posteritie  
Shall efter you, ryng happelie  
And fall at last, but proces more  
Heir throw, cum to the heuinnis gloze.

**I**f you want ze kyngs, your Officiaris.  
Ciuille, And Gostlie Mynistaris  
Attend heirfor, quhow ze sulde chuse  
Your Pastors, that suld precheing vse.

## Followis the Electiō

Off the Spirituall Pastores.

**O**KYNGIS, quhē that ze go to chuse.  
Your pastours, that suld preching vse  
Ze suld not chuse thaim for pair blude  
Nor for thare ryches, nor thare gude  
Nor for thare plesand parsonage  
Nor for thare strenth, nor bassallage  
Ze sulde nocht chuse, but to that cure  
Ane Unolent, nor wod Pasture  
No sleprie hird, nor errogant  
Bot prudent, wyse, and bigelant  
No Pastor gewin, to feid the flesche

i. Tim. iii



All sic ze suld, frome Joh depesche  
None couatus, of wardly gloze  
None to heape, ryches vpe in stoze,  
None hasardours, at cards. noꝝ dyce  
None geuin to foule, noꝝ fylthie vyce  
Ze suld not chuse thame, cause ze lufe thame  
Noꝝ foꝝ no fauour, suld promoue thame

To that most gret, and wechty cure  
Except ze vnderstude moſte ſure

1 Tim. iii Thame apt, and ganand foꝝ the yok  
Foꝝ to Inſtruct, the chriſtin flok  
And with exempyll, of thare lyfe  
To edefye, Man, Maid, and wyffe

Our Hirdis, thay suld be harboꝝus  
Godlie, gude, and gracious

1 Tim. iii Mercyfull, modest, and meik  
Cheritabyll, to the pure and ſeik  
Hirds suld nocht spair, foꝝ fleſchelic paine  
To paſſe, in wynd, froſt, ſnaw, oꝝ raine  
But hoꝝs, oꝝ mule, vpon thare feit  
To pꝛeche with humyll hert, and ſpꝛeit  
Gods trew wourd, moiſt clene and pure  
To euery kynde, of Creature  
As Peter did, thare pꝛedeceſſour  
Geue thay wald be, his trew ſucceſſour

Bot thocht thay ryde, on mulis, oꝝ hoꝝs  
It is bot ſmall regarde, oꝝ foꝝs

Swa thay godds wourd, wald trewly teche  
And it plaine to the peple pꝛeche

So suld ze cheis, our Paſtoꝝs gude



That hes the fouth, of heuinly fude  
 To satisfie, the hounge scheip  
 Quhillk in thare cure, thay haue to keip  
 Sic Pastoris, wyl be weill content  
 To leif vpon, the fer les rent  
 No; hes sum Vicare, fo; his waige  
 O; Rector, fo; his Rectoraige  
 Heir quhat our Pastoris thay may spend  
 We neidis nocht schew, sen it is kend  
 Geue thay godds wourd, hes weill declaird  
 I saye thare leueings, ar weill waird  
 And geue thay haue, the floke abusit  
 Ze kyngs sall be, fo; that accusit  
 Be the gret potent kyng, of kyngis  
 That heris, and seis, all thir thyngis  
 Because, ze mouit thame to sic curis  
 Quhillk nother techis, ryche no; puris  
 Heirfo; considder, O ze kyngis  
 That at thir present houris ryngis  
 Geue ze haue ch osin, your Pastoris thus  
 As I afore, haue done discus  
 And geue thay haue, thir propertis  
 Thir gude conditionis, and qualytis  
 And geue thay dewly, do thair cure  
 To cuery kynd of Creature  
 That thay ar detbound, fo; to do  
 I pray you tak gude hed heir to  
 Geue myster be, mak reformatioun  
 Ryght as ze lufe, your awin Saluatioun  
 It wyl be to your chargis laid

1. Tim. iii

1. Tim. iii



And to 3ow kyngs, It wyl be said  
 Wo be to 3ow, that gaf my scheip  
 To gredie raucand Wolfis to keip  
 Ze kyngs hes wyte, of this be sure,  
 That pat sic Pastoz, to sic cure  
 Mend this O kyngs, o; it be lait  
 For ze leue in ane feirfull stait.

(cleir.

**T**Erk heir, how I haue schawin 3ow  
 The way, the fassoun and maner  
 hob ze 3our spiritual hirds suld chuse  
 And how pat hirds, par lyffs suld vse  
 And how thay suld, Instruct thare floke  
 That ar snbiectit to thare zoke  
 And als quhow God, sall 3ow correct  
 Geue ze vnqualifeit hirds Elect

Now followis nyxt, and first of all  
 To chuse 3our Jugis tempozall  
 To quhilk my pen, I sall prepare  
 With helpe of God, for to declare  
 How ze sulde cheis thame faithfullie  
 And of quhat fassonis, thay suld be  
 And quhat gret Maledictionis  
 Quhat plagis, and soze afflictionis  
 Sall fall wpon, the realmes and kyngis  
 Quharin, no faithfull Jugis ryngis

FINIS.



# Followis the Electiō

Off the Tempozall Jugis.

**O** Prudent Pryncis, marke wysellie  
With Pringnāt wytt, & walkryfe Ce  
Zour Jugis, quhen ze go to chuse  
That vnder zow, suld Justice vse

That thyng is gret, ze go to do  
And ze sulde tak gude heid thare to  
In this Consistis, withoutin fail  
Boith the bynning, and tinsail  
Off zour hail Regioun, and ryng  
That ze haue in zour gouernyng.

Thay suld be of ane lynage leill  
And suthlie ze suld know thame weill  
That ze promoue, to sic ane place  
Heyng so wechtie, is the cace.

Goddis worde, suld cleir to thame be knawin  
And in thare harts, it suld be sawin  
And ze suld prudentlie consider

Thare lyfe, and it aggre to gidder  
Foz many with thare mouth professis  
Goddis wourd, that daylie it transgressis  
Wourds at bot wynd, I say in deid  
Withoute gude werks, of thame proced

We may wyzk weill, and we liste call  
The Lo:de hes hecht, to heir ws all  
And foz to geue ws, liberallye

Psalm.

Jaco.ii.

Mat. vii.

α



With gude wyll grace, and mercy fee  
As wa without Juges, cleirly knaw  
The wourd of God, and als his law  
It is impossibyll verralie  
That he ane faithfull Juge can be  
Bot quha goddis wourd, hes in his hert  
And thareto daylie dois aduert

ii. Para.  
xix.

The feir of God, sall hym defend  
Frome wyking wjang, vntyll his end  
So that he sall, tyll enery wycht  
Do that thyng, quhilk accords of rycht  
Ungodlie Juges, for Solistatioun  
Of Potestatis, with wjang Perratioun

Pro. xxi.

Wyll tak bot lytill thocht or cure  
But reuth, for to oppresse the pure  
This Juge is blynd, and may nocht se  
For he wants God, afore his Ce  
He knawis nocht god, nor sit his law  
And so of hym, he stands no aw

Pro. xxix

In Court, in Parliament or Cessioun  
Blanelie for to commit Oppressioun.

Just Juges, aucht with humyll hertis  
To heir the playnt of boith the partis  
And nocht on heid, without discretioun  
Determe, withoutin Just cognitioun.

Great murmur is, and mony sayis.  
That schar Solistars, now this dayis  
Vinculis Laweris, in thare cause  
For all thare ledgin, of the lawis.

Swythlic, I thynk sic Solistatioun



Gret myster hes, of Reformatioun  
Because it smellis vnseintlie  
To betray percialtie  
Quhilk Percialytie, smozis down  
Justice, in euery land and toun  
As I saie your tempo: all officiaries  
Thay suld be faithfull Mynistaris  
Nocht haueand respect, regaird no: Ce  
To wardlye ryches, no: dignytie  
To Tergats, Chenis, no: goldin Ryngis  
Ho:rs, clethyng, money, no: siclyke thyngis  
Fo: fauour of Freindis, no: fois feid  
No w:ang Decretis, thay aucht to leid  
Thay suld be sober and patient  
Thay suld be secret, and prudent  
Thay suld be wyse, and virtuous  
Thay suld be gude and gratus  
Thay suld be walkryfe, on thare curis  
Thay suld haue knowlage, of boith the Iuris  
Als weil the Canone, as Ciuile law  
Thay suld thame vnderstand and know  
Fo: blynd men (as I haue feill)  
Can nocht decerne, fair colours weil  
No more can Iudgis, Illitturate  
Discus ane mater (weill I wat)  
Frome all Inuice, thay suld be fre  
Frome Malice, Vye, and Creueltie  
Frome flatterie, falsset, and dissait  
Frome toulze, bergane, and debait  
Frome heycht, frome haitrent and frome luste



Quhilk makis Iugis, leif Iustice:  
 Thay suld be clene, of euery vyce  
 And speciallie, of Couatyce  
 For gredie Iugis, I sowe assure  
 Eccle.xx Doith sell the causis, of the pure  
 Geue thare be sic, I know of nane  
 Thay know thare self, that budd, hes tane  
 To hurte the pure, syne latt passe fre  
 The ryche, O Lord, to this haue Ge  
 And help the pure, that ar in stres  
 Opprest and hereit mercyles  
 Traist Kyngis, that thare is no refuge  
 Except your Iugis, Justlie Iuge  
 The causis of all Creaturis  
 Boith of the ryche, and of the puris  
 Your Crown, Sworde, Ceptour, & your wand  
 Thay sall be tane out of your hand  
 And geuin to vtheris, frome sow and curis  
 That wyll do Justice, at all houris.  
 The Maledictione of the pure.  
 Sall on sow, and your seid Indure.  
 Untyll that ze, be rutit oute  
 This sall nocht fail, withouttin doute  
 Bot it sall lycht, quhen god dois pleis  
 Howbeit ze leif now, at gret eis  
 Thocht God ane quhyle, he dots ouir se sow  
 Thynk weill he dois, behauld and Ge sow  
 And wyll sow vesp, quhen ze leist weine  
 Syne turne your myth, and Joye in teine  
 Se wer tharefor, with walkryfe Ge



And mend geue ony myster be.

**N**ow kyngis, I pray zow fynalie.  
Brent euer in zour Dremorie  
To help the pure, and fatherles  
That lyeis downyng in distres  
The pure Wedow, that wantis hir man  
Help hir with Justice, geue thow can  
Geue that ze fynd, thare actionis ryght  
Help thame, with all zour strenth and myght  
For no rewarde, gyft, nor propyne  
Thole none of thir threis causis tyme  
For geue thow do, gret God trewlie  
Des hecht on the, Auengit be.

Eccel. iiii.

sacha. vii

Leuit.  
xxiii.

✠ Now haue I breuelie, heit furthschawin  
And to zow kyngis, I haue maid knawin  
Efter my sober wytt, and myght  
How that ze suld, Elect moyst ryght  
Zour Juges, that suld Justice ble  
And quhome ze aucht, for to refuse  
Frome that gret office, charge and cure  
And of quhat plagis, ze sall be sure  
Geue ze chuse, Inuist Officiaris  
Gredie, and peruerst Mynistaris  
And how ze suld, nocht spair for panis  
To help the wedowis, and pure Orphanis.

**Q**uilk thyngs, I pray zow wysely merk  
And thynk it is, ane wechtie werk  
To chuse thame ryght, as I haue said  
The haill thyng, to zour charge is laid



Geue thay wyk well, the better is youris  
Zour Hearis, and als your Successouris  
Geue thay do nocht, ze may sure trow  
The hail wyte sall, redound to zow  
And ze sall poynt be thairfore  
Be the gret potent Prence of gloze.

✱ FINIS.

## The Exculatioun

Off the maker to all Catholyke Kyngis and  
Prencis.



HOCHT I haue said þ veritie.  
In sempyll maner faithfullie  
As to my knawlage dois apert  
z it humelie with hert Intere  
I wald beseik your Maicsteis  
my dytemet did zow not disple  
Bot into gude part tak it (is  
Sen I haue wrought it, of gude zeill (well  
And of na Malice, nor Inuice  
To ony erthlye Creature  
Bot onely for the prosperitie  
Of Prenceis, and thare Posteritie  
As I sall answeir, to heuinnis Kyng  
Thar heris and seis, euerpe thyng.

✱ FINIS.



# the Deprecatioun

Of the Maker, for all Catholyke kyngis and  
Pryncis. And thare Liegis.

**T**HE Potent kyng of kyngis all  
Preserue all Pryncis, Catholyrall  
The leill trew Liegis, of ilk land  
That thay, in perfyte faich may stād  
And grant to thame, sic happye grace  
That thay may leue, in rest and peace  
In Lufe, Amptie, and in coneoꝝde  
Withour Diuisioun, oꝝ discoꝝde  
As suld all faithfull Pryncis, trew  
Fair well I saye, no more adew.

FINIS.

And Imprintit, In the zeir of God  
Ane M. U. C. LIII,

W\* D\* R\*





Prespicie finem



The Lord Menteine the Faithfull Floke,  
With Strenth, to Drawe in to his Zoke,  
✠ ✠ ✠ ✠



